Khilafah – What is it?

We know that in religion today, we have many sects that have been formed and that, since the dawn of time. Every sect has tried to prove that it is the only sect that in on the right path or the straight way. Among these sects that have been formed some years ago, we have the following:

1. *Hizb-ut-tahrir* (liberation party – known since 1953 and founded by *Taqi-ud-din an-Nabhani* and the leader was *'Ata Abu Rashta*. Up to now, we don't know of any liberation that the party made.
2. *Khilafah* (a party which is still awaiting a Caliph to come and to bring order, in the same way as Jesus and *al-Mahdi* will come and bring order in the community).
3. *Muhajiroune* (the emigrant who have not yet emigrated).

If I am not mistaken, all these three sects are aiming at the same goal: to set up the system of caliphate in order to bring peace and order among Muslims who is leading a life that they thought, is upside down; to be able to unite them because they are divided and they themselves create these divisions among Muslims; and also to be able to apply the *Shari'ah* (Islamic laws). Later on, when we will try to define the word "caliphate", we will see that this sect is taking a wrong turn, completely false.

To begin with, by the fact that they founded a new sect, indicates their desire to add another sect to sects that already existed and they are creating divisions and dissensions that they themselves say in their articles that is still – I think – in a draft format: **we must unite Muslims**. I don't think that they will tax me of committing a big error. Moreover, the articles published in its constitution prove that they have opted to the unity of the community. How can they pretend to do this when they themselves have created sects and divisions among Muslims? Don't you think that this is contradictory? They are behaving like the *Hizbullah* and the *Salafis jamaat*. They pretend that we must join their sects to become a true and sincere Muslims and to be admitted to Paradise. Are they maundering? I think that they themselves became *Salafis* according to gathered information.

The three main articles of *hizb-ut-tahrir* are as follows:

1. Establish an ideology for Muslims, an ideology based on the Quran, the *Sunnah* and the consensus (*ijma'*) of the companions.
2. Establish a state which is under the control of a caliph or he gives orders and directives to all Muslims and they are bound to follow these orders and directives (I supposed that it is talking of an Islamic State).
3. Unite all Muslims under one banner.

Among its other ideologies, we have:

- ✓ **Pan-Islamism** (important part of Islamism).
- ✓ **Islamism** (designate, since the year 1970, a political current of Islam which makes the *Shari'ah* the unique source of the right functioning of the society in view of instituting the Islamic State, ruled by the religious.
- ✓ **Muslims' Supremacies** (ideology that postulates the superiority of a people or a civilization over all the others, and thus legitimizes their hegemonic aspirations).
- ✓ **Caliphates** (legal status of a human society characterized by private ownership of the means of production and their implementation by workers who are not owners of them).
- ✓ **Salafism** (current fundamentalist of Islam, which today advocates a return to the pure religion of the ancients by resorting to a literal reading of the sources).
- ✓ **Jihadism** (effort on oneself that every Muslim must accomplish against his passions).
- ✓ **Anti-secularism** (against the conception and organization of a society based on the separation of Church and State and which excludes the Churches from the exercise of any political or administrative power, and, in particular, from the organization of teaching).
- ✓ **Anti-Western feeling** (against the feeling that is relative to European civilization, as opposed to Asian, African civilizations).
- ✓ **Anti-Hindu sentiment** (sentiment against Hinduism and their ideologies).
- ✓ **Anti-Christian sentiment** (feeling against Christianity and their ideologies).

- ✓ **Anti-nationalism** (political movement of individuals who become aware of forming a national community because of the links (language, culture) who unite them and who may want to have a sovereign state).
- ✓ **Anti-Semitism** (against the doctrine or systematic attitude of those who are hostile to Jews and propose discriminatory measures against them).
- ✓ **Anti-Zionism** (against hostility to the existence or extension of the State of Israel).
- ✓ **Anti-democracy** (against the political system, formed of government in which sovereignty emanates from the people).
- ✓ **Anti-liberalism** (against the economic doctrine which privileges the individual and his freedom as well as the free play of individual actions leading to the general interest. Against the political doctrine aiming to limit the powers of the State with regard to individual liberties).
- ✓ **Anti-capitalism** (against the legal status of a human society characterized by the private ownership of the means of production and their implementation by workers who are not owners of them).
- ✓ **Anti-communism** (against the theory aiming to pool material goods. Against the economic and social formation characterized by the pooling of the means of production and exchange, by the distribution of the goods produced according to the needs of each, by the suppression of social classes and the extinction of the State which becomes the administration of things).

These are the aspects of its ideologies.

Before continuing, I would like to know what *hizb-ut-tahrir* means by "ideology". Any way, all sects use this term, be it *Tawhid jamaat, Sunnat jamaat and Salafi jamaat*?

As far as I know, this is a new term that people use. Neither in the Quran, nor in the *hadiths*, nor according to the *ijma'* of the companions, this term exists. *Tawhid jamaat* and *Sunnat jamaat* also use the term in the wrong way. Here, we notice that there is skidding when they are attributing to Islam things that never found in it. Now, try to imagine what they are going to do and say regarding religion in general?

After all, Muslims say that the Quran and the *hadiths* are the two sources of Islam. The *salafis* say that in addition, there is the comprehension of the companions, the same thing as said by *hizb-ut-tahrir*, thus cause us believe that they are *pro-salafist*. If these three things represent the sources of Islam and they form what we call the "constitution", why then should they (*hizb-ut-tahrir*) invent other programs that they call the "constitution" of the organization? Are they trying to build a "constitution" inside another "constitution" (if I am not mistaken, a constitution based on the Quran, the *hadiths*, the *ijma'* etc.)?

Are they trying to make a challenge to God, saying that He has no constitution at all or His constitution need to be revised?

All Muslims say that the Quran is a universal constitution and it was revealed as a guide to mankind in general and to Muslims in particular. The Quran contains 6, 236 verses (accepted version) and in 6, 236 verses, there are all kinds of subjects treated. But when we cast a glance at the draft constitution of the so-called *hizb-ut-tahrir*, we see that there are one hundred and eighty six articles. I can sum up these articles as follows:

1. Ideology is all the source of a government or authority (article 1).
2. A caliph has authority to adopt the laws of the *Shari'ah* (article 3).
3. All people should be treated equally in the State, whatever be their religion, race or color (article 6).
4. Non-Muslims have the right to follow their own belief and religion (article 7b).
5. Apostate must be executed (article 7c).
6. A Muslim may marry a non-Muslim. This is permissible if the marriage ceremony is celebrated according to *Shari'ah* (article 7e).
   This is quite strange that such a marriage is celebrated according to *Shari'ah*? Wow!
7. To elect a caliph is obligatory on every Muslim (article 22-23) etc. etc.

But when should a Muslim elect a caliph?

These are a few articles that I cited. There are in all 15 categories of titles of the articles:

- General rules (articles 1-15).
- The ruling system (articles 16-23).
- The Khalifah (articles 24-41).
- Delegated Assistant (articles 42-48).
- Execution Assistant (articles 49-50).
- Leader of Jihad (articles 51-55).
- The army (articles 56-65).
- Judiciary (articles 66-85).
- The governor of the province (articles 86-94).
- The state department (articles 95-100).
- The ummah assembly (articles 101-107).
- The social system (articles 108-118).
- The economic system (articles 119-164).
- Education policy (articles 165-175).
- Foreign Affairs (articles 176-186).

Do we need all these articles of a constitution when the Quran has been revealed and we have *hadiths* also?

Now, let us see the definition of "*khilafah*" and "caliph". Then we will understand that this "sect" has been diverted completely from the right path.

The word "*khilafah"* comes from the Arabic verb "*khalafa*" which, according to dictionaries, means:

To be the successor of, to succeed, to follow, to come after, to take the place of, to replace, to substitute…

In the context of the Quran, the word "*khalafa*' and its derivatives are mentioned 38 times and they mean:

"***Khalf***": *back, rear, rear part or portion, successors, behind.*

Chapter No.	Chapter name	Verse(s) no.
2	The heifer	66, 255
3	The family of Imran	170
4	The women	9
7	The elevated place	17, 169
8	Voluntary gift	57
10	Jonas	92
13	The thunder	11
19	Mary	64
20	Ta Ha	110
21	The prophets	28
22	The pilgrimage	76
34	The saba'	9
36	Ya Sin	9, 45
41	The prostration	42
46	The sandhills	21
72	The jinn	27

"***Yastakhlifu***": *he put in the place of, he appoints as successor or vicar, he appoints as vice-manager, he made to follow.*

Chapter No.	Chapter name	Verse(s) no.
6	The cattle	133
7	The elevated place	129
11	Hud	57

"***Khulafa-a***": (plural of "*khalifah"*) *vicar, deputy, successor, caliph.*

Chapter No.	Chapter name	Verse(s) no.
7	The elevated place	69, 74
27	The ants	62

"***Ukhlufni***": *replace me.*

Chapter No.	Chapter name	Verse(s) no.
7	The elevated place	142

"***Khalaftumuunii***": *You have done after me*.

Chapter No.	Chapter name	Verse(s) no.
7	The elevated place	133

"***Khalafa***": *he has succeeded, he came after.*

Chapter No.	Chapter name	Verse(s) no.
7	The elevated place	169
19	Mary	59

"***Ustuhlifa***": *To do after me.*

Chapter No.	Chapter name	Verse(s) no.
24	The light	55

"***Khalifah***": *Successor, vice-manager.*

Chapter No.	Chapter name	Verse(s) no.
2	The heifer	30
38	Sa'd	26

"***Khalaa-if***": (plural of *Khalifah*).

Chapter No.	Chapter name	Verse(s) no.
6	The cattle	165
10	Jonas	14, 73
35	The originator	39

In all these definitions, we find mainly: *succeeded, replaced.* According to English encyclopedia, we have the following:

- *Achieve what one aims and want to, lead to the desired result, take over a throne, inheritance, office or other.*

It is crystal clear that, according to these explanations, a caliph (successor) must be someone who is following another caliph designated or elected by the public (appointer of a caliph). For example, after the death of the Prophet, *Abu Bakr* was made a caliph by **secret** election, while the others did not know that he was being elected as such. After he was assassinated, *'Umar* succeeded him and he became caliph. Later, *'Uthman* took his place and finally, *'Ali* became the 4th one. This is what Muslims call **well-guided caliphs**. And this is the true and real system of caliphate.

Based on this system, we can conclude that "*khilafah*", as we know it today, is completely false and wacky. Those who follow this system, they have completely gone astray and they are causing others also to go astray.

The modern system of "*khilafah*" states that the adherents are expecting a caliph to come to set the people right (I think that there is no mistake or error in this statement). They say that they must elect a caliph and that he must be among the *Qureish*. This is something unthinkable, in the light of what I am going to expose in the course of this subject. According to them, a caliph is going to come, in the light of *hadiths* and statements of the scholars themselves, but they don't know who he will succeed, given that the caliphate has ended since long and it is someone they have to elect. He will not be a caliph who will succeed another one, like the case with the four caliphs. Am I right? Later, we will analyze the *hadiths* and we will see how far these guys are being deceived.

Each and every sect that exists among Muslims has its own "guru". Let us see:

- *Tawhid jamaat* have their "guru" in the person of *Abu Hanifah*, whom they consider as the greatest *imam* (*imam-e-a'zam*). They consider him as their guru and they say that everything he had said is true and in accordance with Islam. In addition, they have several scholars whom they considered. There is also Jesus and *al-Mahdi*, whom they say, will be coming, in the same way as the adherents of *khilafah* say that a caliph is coming.
- *Sunnah jamaat* also have their "guru" in the person of *Ala Hazrat* (*Ahmad Raza Khan*), whom they consider as their spiritual guide and they fight for him, in addition to saying that *Abu Hanifah* is also a "guru". They also believe in the advent of Jesus and *al-Mahdi*, who will come and establish order among a disordered nation.
- *Salafi jamaat* have their "guru" in the person of *Ibn Taimiya* and *al-Albani*. They also believe in the advent of Jesus and *al-Mahdi*.
- *Tabligh jamaat* have their "guru" in the person of *Mawlana Saad*. They also believe in the coming of Jesus and *al-Mahdi*.
- *Qadiani (Ahmadi)* have also their "guru" in the person of *Mirza Ghulam Ahmad*, whom the *Sunnites* accuse of saying that he was a prophet. Or they say that he was someone to whom God spoke and they believe in the advent of Jesus and *al-Mahdi*.
- *Shi'ahs*, who had recently *Khomeiny* as their spiritual guide, in addition to saying that they are awaiting the advent of Jesus and *al-Mahdi* that was foretold by *Muhammad*. They say that all the twelve imams foretold by the Prophet had already come.

At last, we have:

- *Khilafah* who have *Taqi-ud-din an-Nabhani* and their leader is *Ata Abu Rashta*. They are expecting the coming of a caliph who will bring law and order, in addition to the coming of Jesus and *al-Mahdi*. The sole difference between them and the adherents of the other sects, is that for them a caliph is coming and they are awaiting him impatiently and are working to make him come.

All these sects are living in fallacies. Beside, there should never have been sects in Islam, am I right? All these are stories that make us sleep in a standing position. These are unlikely legends.

Later on, I will deal with:

- The return of Jesus, true or false?
- The advent of *al-Mahdi*, true or false?
- The advent of *Dajjal*, true or false?

When I will talk on these three figures, you will see to what extent have Muslims been misguided and they believe in such things, the same way as the Christians believe in the Bible. The scholars had been indoctrinating them in such a way that they no more see the truth.

So, what is the basis of the *khilafah* to say that there will be a caliph to come or we have to elect one? Whom will he succeed? According to my logic, no one! This is because, as far as I know, there is no caliph at present time. According to terminology, *khilafah* and caliph mean: *successor or to come after or to follow*, unless there is a new dictionary to define these word in another way!

If you say that their basis in their own opinions or their system of *khilafah*, then it will right, despite that they say that their basis is the Quran, the *Sunnah* and the *ijma'*.

If they say that their basis is the *Sunnah*, then I am obliged to analyze the *Sunnah* to know what it is saying and what the *khilafah* is saying.

عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ ...سَمِعْتُ رَسُولَ اللَّهِ يَوْمَ جُمُعَةٍ عَشِيَّةَ رُجِمَ الأَسْلَمِيُّ يَقُولُ لاَ يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

1 – 'Amir ibn Sa'd ibn Abi Waqqas said: I heard the Messenger of God say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): … as long as the religion will continue, the Hour will be established or you have been ruled over by twelve Caliphs, all of them being from the *Qureish* (*Sahih Muslim: Book 20, Hadith 4483; Sunan Abu Dawood: Book 37, Hadith 4266; Musnad Ahmad: Vol. 34, page 421, Hadith 20830; Mustakhraj Abu 'Awana: Vol. 15, Page 94, Hadith 7437; Kanz-ul-ummal: Vol. 11, Page 135, Hadith 30929; Jam'ul-fawaid: Vol. 2, Page 433, Hadith 5950).*

If we analyze this hadith well, we find that, as long as the religion will continue, the Hour will not be established, despite that today religion is being upside down. Religion has become a sectarian one (where sects have been created) and divisions have been created. There is no one to deny this fact. And then it says: or you have been rules by twelve caliphs… This suggests that the caliphate had already passed. Then what caliphate are these chaps waiting for? Isn't it? If the twelve caliphs have already gone away, where is the resurrection? The problem is that all the twelve caliphs would be among the *Qureish*! Do we have today, in the world, a *Qureish*i? If you say "no", then I will have to ask you: Where is the resurrection? When had it taken place?

كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لاَ نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ.

2 – The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs and they will be many (*Sahih al-Bukhari: Vol. 4, Book 55, Hadith 661; Sahih Muslim: Book 20, hadith 4543; Sunan Ibn Majah: Vol. 4, Book 24, Hadith 2871; Sahih Ibn Hibban: Vol. 10, Page 345, Hadith 4493; As-sunan al-kubra: Vol. 8, Page 249, Hadith 16548; Jam'ul-fawaid: Vol. 2, Page 433, Hadith 5955*).

The Prophet has clearly explained that a prophet succeeded another prophet that passed away. The Prophet has not said that after some time (some years), another prophet came. Besides, the word "succeeded" means to come one after the other. And now he said that there will be many caliphs (and not only twelve). Do twelve indeed represent a lot? Or has he left *khilafah* awaiting a caliph to come, we don't know at what era and there is no one whom to succeed?

عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالاَ قَالَ رَسُولُ اللَّهِ يَكُونُ فِي آخِرِ الزَّمَانِ **خَلِيفَةٌ** يَقْسِمُ الْمَالَ وَلاَ يَعُدُّهُ.

3 – Abu Sa'id and Jabir b. Abdullah reported that the Messenger of God said: There would be in the last phase of the time a caliph who would distribute wealth but would not count (*Sahih Muslim: Book 41, Hadith 6964; Sahih Ibn Hibban: Vol. 15, Page 75, Hadith 6682; Kanz-ul-ummal: Vol. 14, Page 263, Hadith 38655*).

In this *hadith*, the prophet was talking about the last hour (time) but he had not said that resurrection will take place and one caliph, whereas in the preceding *hadith*, he said twelve or many. Is this the same caliph whom the *khilafah* is waiting for?

عَنْ عَبْدِ الْمَلِكِ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ يَقُولُ يَكُونُ اثْنَا عَشَرَ أَمِيرًا . فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ . كُلُّهُمْ مِنْ قُرَيْشٍ.

4 – Abdul Malik said he has heard Jabir ibn Samura saying: I heard the Prophet saying: There will be twelve Muslim rulers (caliphs). He then said a sentence which I did not hear. My father said: All of them (those rulers) will be from *Qureish* (*Sahih al-Bukhari: Vol. 9, Book 89, Hadith 329; Sahih Muslim: Book 20, Hadiths 4477, 4478, 4480; Sunan Abu Dawood: Book 37, Hadith 4267*).

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ لاَ يَزَالُ هَذَا الأَمْرُ عَزِيزًا إِلَى اثْنَىْ عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِشَىْءٍ لَمْ أَفْهَمْهُ فَقُلْتُ لأَبِي مَا قَالَ فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

5 – It is narrated on the authority of Jabir b. Samura that the Prophet said: This order will continue to be dominant until there will be twelve caliphs. The narrator says: Then he said something which I could not understand, and I said to my father: What did he say? My father told me that he said that all of them would be from the *Qureish* (*Sahih Muslim: Book 20, hadiths 4478, 4480 & 4482*).

When we analyze these *hadiths*, we find that:

1. Religion will remain firm so long as twelve caliphs did not appear. They would be all from *Qureish*. How many caliphs did we have till today? Is this the same caliph whom the *khilafah* is awaiting and they have prepared a constitution for him? As if he (the caliph) will know nothing, that's why they need to prepare a constitution for him, to help him guiding people (followers)? In addition, he will be among *Qureish*? Are there *Qureish* today? I think that there is *Qureish* among them, that's why they are awaiting!?
2. In *hadith* 2, it is said that there will be many caliphs. Is this the same twelve caliphs whom it calls "many"? Or it said: In the same way as there will be a reformer every hundred years?

عَنْ أَبِي هُرَيْرَةَ فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ قَالَ إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا.

6 – Abu Hurayrah reported – as far as I know – from the Messenger of God who said : God sends for this community, every hundred years, one who reforms it (community) and its religion (*Sunan Abu Dawood: Book 38, Hadith 4278; Al-mu'jam al-awsat: Vol. 6, Page 323, Hadith 6527; Al-Mustadrak 'ala as-sahihain by al-Hakim: Vol. 4, Page 467, Hadith 8592; Kanz-ul-ummal: Vol. 12, Page 193, Hadith 34623*).

If consider the death of the Prophet till today, we have fourteen reformers in all (14 centuries). Do you know who these reformers were or are? Do reformers mean caliph or leader (*imam*) or chief (*amir*)? All these adherents of the sects claim that there were/are reformers among them. Are these the same reformers as stated by the Prophet?

3. In *hadith* 3, the Prophet stated that a caliph will come in the last phase of this community. Did he mean to say among the twelve caliphs or among the many caliphs or one caliph only? Is this the caliph whom the *khilafah* is awaiting impatiently today?
4. In *hadiths* 4 & 5, it is said that the situation of men will continue working right till there will appear twelve caliphs. Given the actual situation, we see that religion is upside down, with all these sects formed and each sect says that it is on the right path. Does this mean that all the twelve caliphs had already appeared? If yes, then what are these fools waiting for impatiently?

When we study histories of Islam, we find that there were caliphs in almost all sects that had been formed. The first caliph was *Abu Bakr* and the last one was *'Abdul Majid II*, according the related stories:

عبد المجيد بن عبد العزيز (عبد المجيد ٢) ١٨٦٦-١٩٤٤ -كان السلطان العثماني السابع والثلاثين والأخير.
حكم من ١٩ نوفمبر ١٩٢٢حتى ٣ مارس ١٩٢٤.

'Adbul Majid ibn 'Abdul 'Azize ('Abdul Majid 2) 1866-1944 – It was the thirty seven *Uthmanic* authorities and the last one. He reigned from 9 November 1922 to 3 March 1924.

Just after the death of the Prophet, there was a heavy discussion as to who will have to take over the caliphate. But above all, what caliphate should have been taken? Prophecy ended with the death of the Prophet Muhammad, so there was a need for a successor, not for prophecy, but supposed to continue the work done by the Prophet. *Abu Bakr* became caliph by **secret vote**. Election was made in *Saqifah* and there was disagreement on the part of certain companions. This disagreement was great indeed. What Muslims today agree, is that *Abu Bakr* became caliph by whatever means.

Let us see the twelve caliphs as mentioned in the books of histories:

1. *Caliphate of Abu Bakr as Siddiq.*
2. *Caliphate of 'Umar ibn al-Khattab.*
3. *Caliphate of 'Uthman ibn 'Affan.*
4. *Caliphate of 'Ali ibn Abi Twalib.*
5. *Caliphate of Hassan ibn 'Ali.*
6. *Caliphate of Umayyad (661-750).*
7. *Caliphate of 'Abbasids (750-1517)*
8. *Caliphate of Fatimids (909-1171).*
9. *Caliphate of the Ottomans (1517-1924).*
10. *Caliphate of the Sharifians (1924-1925).*
11. *Caliphate of the Sufi.*
12. *Caliphate of the Ahmadis (Qadianis – 1908 till today).*
13. *Caliphate (imamat) of the Shi'ah.*

The *Shi'ahs* call their caliphs "*imams*" and they are twelve in number, whereas the *Sunnites* call them "caliphs" and they are also twelve in number. What is the difference? Could you sort it out? Do you say that the *Shi'ahs* have no caliphs because they are not Muslims? Are you Muslims (*Sunnites*) and think that you will enter paradise while they will go to hell?

When we consider the action of the prophet, we notice that he never designated, in a direct way, the caliph who must succeed him. In fact, if he would have chosen one, it must have been a prophet and not a caliph!

It is only by secret election that *Abu Bakr* became caliph, of course with objections of others. The Prophet's statement was twelve caliphs whereas our statement is thirteen caliphs in the sects that were formed in Islam, despite the fact the Quran and *hadiths* warn us against these sects. Today, we have a new sect and this sect is awaiting a fourteenth caliph who is supposed to come to put the community right, because now the people are wrong. In the same way, they say that Jesus and *al-Mahdi* will come in the last past of this community, in order to set people right. All these are related stories and that make sleep in a standing position. Muslims are still fools and they are still waiting for the coming of inexistent individuals, to put things right. Neither Jesus, nor *al-Mahdi* will come because these are legendary and imaginary stories and people.

I beg these blockheads to stop waiting for these imaginary persons, the caliph, Jesus and *al-Mahdi*, on account of what I have stated clearly above. Is there a caliph today whom a new caliph needs to succeed and to replace? There will be no caliph to come!